

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, NOVEMBER 17, 1888.

[NUMBER 12.]

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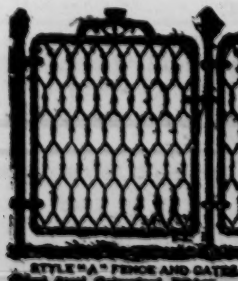
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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, NOVEMBER 17, 1888.

[NUMBER 12.]

EDITORIAL

THE *Register* has put into its tract series Mr. Gannett's "Of Making One's Self Beautiful," first published in *UNITY*, and it may be procured at that office at \$1.00 per hundred, or through the Unity Mission at this office.

THE Christianity that makes its devotees content to receive salvation from another instead of being aglow with a desire to give salvation to others is diametrically opposed to the teachings of him who said, "It is more blessed to give than to receive."

ONE of our most successful pastors writes: "I am delighted with the prospectus of the new Chicago Institute. How much we need it! I hope you will begin to make ministers at once. Surely by some effort a goodly number of young men and women may be induced to attend these lectures. Each church ought to send one."

THE publishers of Mrs. Woolley's "Love and Theology" have brought out a handy and neat edition of the same in paper covers, which is to be sold at 50 cents a copy, under double title of "Rachel Armstrong; or Love and Theology." With the new impetus given to thought novels and the fiction that boldly reveals the search of the soul for the higher life given by "Robert Elsmere," this forerunner on the American side will find a re-reading and a large circle of new readers.

A YOUNG woman looking towards the ministry writes, "I am only three miles from Cambridge and not neglecting any of my duties here. They have but twenty students, I believe, for the corps of teachers to spend their energies upon. I should be glad of the help I could have at Harvard." But this woman, because she is a woman, is not "eligible." Perhaps she would be tolerated as an eavesdropper, and still the cry from Unitarians everywhere is for more "men." Suppose they call for a while for more women and show that they mean what they say.

THE *All Souls' Monthly*, described in another column, will contain, besides the parish notes, etc., a sermon by R. Heber Newton. That alone will make the nine numbers a year well worth the fifty cents, which should be sent to S. M. Crandall, 716 Seventh Ave., New York city. In St. Louis the other day we saw the first number of a similar venture started by the older class of boys in the Sunday-school of the Church of the Messiah: again, a fifty-cent parish paper and to contain a sermon by the pastor, John Snyder. Brave boys! Success to their enterprise!

IN a short but good article upon Millet, the French painter, the *Jewish Messenger* says: "He was emphatically a preacher whose life was the interpretation of one text: 'Let us fight for the truth.' We are accustomed to associate truth with dogmas and ecclesiastical furniture. It rarely dawns upon us that truth can be a mighty factor in art, in music, in science; and that the man or woman with the power and courage to turn from the beaten track in these fields and enunciate new and higher principles is emphatically a preacher. Millet attained that position. When his *La Mort et le Bûcheron*, (Death and the Woodcutter), was rejected by the Salon, it was in 1859, after he had finished the *Angelus*, he exclaimed: 'They wish to drive me into their drawing-room art. No, no; a peasant I was

born and a peasant I will die; I will say what I feel and paint things as I see them.'"

ONE of our most effective Sunday-school workers at the West has been to the East studying people and methods. The result is summed up as follows: "I find much to admire, but am not at all disposed to change our western Sunday-school tools for those of the East. They are earnest in their meetings, but I miss the intensity of the West. They seem perfectly satisfied with all that is done and said. The complacent feeling seeming to pervade everything was quite different from the eager, earnest inquiry after better methods and ways that make our Sunday-school meetings helpful, if at the time they are not comforting."

REV. CHESTER COVELL, whose report of proceedings of the Illinois Conference we published last week, makes no mention of his own report of work done in the past year, which was an interesting feature of the business session of the Conference. The conditions and methods of ten churches, and the growth of the several missionary points within the state, were dwelt upon. Brother Covell is a wise and careful builder whose work will never need to be undone or done over. His services have been engaged for another year, and the Unitarian cause throughout the state must be the stronger for his thoughtful and earnest ministry. Let the Illinois churches come up bravely to the help of the Conference in the support of his work. There is nothing that will give such impetus to the missionary work as the cordial support and interest of the established churches and nothing that will help and strengthen the churches so much as to give this support and interest. It is the missionary religion that lives and grows, and hearts warmed by the inspirations of such a faith as ours must rejoice to send its message to the souls that hunger and wait for its coming.

ALLOWING for exaggeration in the following anecdote, taken from an exchange, it yet deserves attention for the much needed lesson it teaches. While pulpit reading which is conspicuously elocutionary, is not to be commended, it is certain that as a rule the reading we hear in our pulpits is strangely lacking in inspirational force. This lack is mainly due to the failure of the minister to enter largely or at all into the thought and feeling of the author. To make such an entry requires, as the anecdote well shows, hard and continuous study. If pulpit readings are to retain their place as an inspirational agency, our ministers must give not minutes but hours to preparation for them in the way of selection and study. The anecdote is as follows: "A friend tells us an anecdote of Booth, the tragedian, which we do not recollect having seen in print. Booth and several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity and piety. The host, though disapproving of theaters and theater-going, had heard so much of Booth's remarkable powers that curiosity to see the man had, in this instance, overcome all scruples and prejudices. After the entertainment was over, lamps lighted, and the company reseated in the drawing-room, some one requested Booth as a particular favor, and one which all present would doubtless appreciate, to read aloud the Lord's Prayer. Booth expressed his willingness to do this, and all eyes were turned expectantly

upon him. Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. And yet he had not spoken. The silence could be felt. It became absolutely painful, till at last the spell was broken as if by an electric shock, as his rich toned voice, from white lips, syllabled forth: 'Our Father, who art in heaven,' etc., with a pathos and solemnity that thrilled all hearers. He finished. The silence continued. Not a voice was heard or a muscle moved in his rapt audience, till from a remote corner of the room a subdued sob was heard, and the old gentleman, their host, stepped forward with streaming eyes and tottering frame, and seized Booth by the hand. 'Sir,' said he, in broken accents, 'you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man; and every day from my boyhood to the present time I thought I had repeated the Lord's Prayer; but I have never heard it—never!' 'You are right,' replied Booth; 'to read that prayer as it should be read has caused me the severest study and labor for thirty years; and I am far from being satisfied with my rendering of that wonderful production.'

In the *New Church Messenger's* notes of the meeting of the Ohio Association of Ministers at Urbana last month we read that one of the papers was upon "The Authorship of the Writings"—i. e. Swedenborg's writings. The paper "took the ground that Swedenborg is the author of the Writings;" that "the Lord was the sole author of the revelation made to Swedenborg, but not of that made by Swedenborg." Another minister took exception to this and added, "I think they are the Lord's writings;" he thought the other view calculated "to unsettle our faith in the Writings and in the Church." A third speaker thought Swedenborg's work was special and "different from that of every other man; he speaks with authority when he says: 'This is the faith of the new heavens and the New Church.'" The discussion reminds us of the distinction between the "revelation" and the "record of the revelation" in the recently attempted creed of the twenty-five Congregational representatives; and the whole matter is a striking example of the perversion which even to-day can be made of a great thinker's words, using them not for help and suggestion in our own thought but as infallible utterances and the limit of truth. That tendency in men which has made infallibilities of Isaiah and Paul seems alive to-day and creates new infallibilities. But "the soul is still oracular" in spite of all this, "And the thoughts of men are widened with the process of the suns."

WE congratulate our sister Sunday-school society in Boston on its successful and growing work. Of the forty-five manuals now issued by the society,—a list to be proud of—ten have had their birth within the past year. Four for the little ones: "The Flock at the Fountain"; a second part of "Everyday Life, illustrated by Jesus' life",—another of the good story and picture books by Mrs. Wilson; and a "Sunday-school Primer", with a "Manual for Teachers", in connection with it. Of the Primer and Manual we hope to speak again. Three for the intermediates: Piper's "Lessons on the Old Testament"; Spaulding's "Later Heroes of Israel," an admirable book equipped with notes, questions and references, about Jonah, Isaiah, Josiah, Jeremiah and Job; and "Forty Lessons on Favorite Hymns" and their Writers, also by Mr. Spaulding. Two for the older classes: "Bible Class Studies in Liberal Christianity", by James E. Thomas; and Mrs. Wells' "Outlines and Charts" for Sunday-school talks aided by a black-board. Lastly, Dole's "Handbook of Temperance", noticed not long ago in our columns. Good work that for a year. To its recent annual meeting in Springfield, Mass., thirty-one

schools sent delegates; Robert Collyer gave the sermon, Mr. Dole read a paper on "Sunday-school and Citizenship," Mr. Cuckson one about "Young People's Religious Guilds," and Mrs. Ellen Everett on "Work of the Primary Department;" 113 churches and schools had sent contributions to the treasury. The annual sales now amount to \$4500, more than double the amount ten years ago.

THE CHICAGO INSTITUTE.

Although the night was wild and wet, the neat little room of the Chicago Architectural Sketch Club, which is furnished with fifty comfortable chairs, was a little more than full. Three or four had to stand. The audience represented the best thinking of Chicago, with an encouraging sprinkling of young men and women. Franklin Head, the President of the Institute, prefaced his introduction with an explanatory word concerning the scope and hopes of the Institute, with which our readers are somewhat familiar. We are sorry we can give but the briefest outline of a lecture packed with facts and teeming with thought. Doctor Hirsch was at his easiest, and with the help of chalk, simple words and happy illustrations, he illuminated his scholarship and made comprehensible his learning. The first lecture was introductory, and had much to do with the origin and subsequent fate of the text of the Old Testament. Books, he said, are windows of the soul. We judge a people by their literature. The Bible has been most maltreated by its friends. Bible class-rooms have been dissecting-rooms, where detached texts have been lopped off there and stretched here from their original meaning. The Bible as a literature has been much neglected. The general characteristics of the different books are undreamed of to-day by the Sunday-school teacher. It was not the production of one age or of one mind. It does not contain a unified conception of life and is not pervaded by one purpose. The language of the earlier books differs as much from that of the later as the Canterbury tales differ from Tennyson. The civilization of the nineteenth century is made up of two mingled streams of culture, one from Athens and one from Jerusalem. We must not have two standards of truth, one secular and one sacred. One canon of criticism must apply to Homer and to Moses. In these lectures we will follow neither the Ingersoll method of ridicule nor the rationalistic methods of a hundred years ago. His method would be the literary method, the methods of philology. Here with the help of black-board, the doctor showed the elusive character of the Hebrew text, and then passed to the general divisions of the Bible. The canon closed upon the Torah, or the law, about 500 B.C., the Prophets 200 B.C., the Holy Writings 100 B.C. The Apocrypha was excluded solely because it was written in the Greek or the Aramaic languages. The remainder of the lecture was devoted to showing how the Massoretes guarded the text, and the dangers it necessarily encountered at the hands of copyists and dogmatists, and it was followed by a season of questioning which brought out some of the most interesting facts and thoughts of the evening. The company separated highly gratified with the auspicious beginning of the Institute.

THE CHURCH OF THE CARPENTER'S SON.

What nobler name for a church, if one might but deserve it! "We ought to be able to make working men and women feel that All Souls' Church really is a church of the Carpenter's Son of Nazareth, where rich and poor may meet together in one common brotherhood." The sentence comes from *All Souls' Monthly*,—not our own "All Souls" so well known to us in Chicago, but R. Heber Newton's "All Souls" in New York. One of the two churches may call itself Unitarian and the other Episcopalian, but they

are twins in the Spirit. For on the cover of this monthly stand familiar mottoes,—“the Freedom of the Faith,” and “the Holiness of Helpfulness;” and, inside, we read that the two ideals aimed at are to be a church of intellectual freedom and a church of the people. “All Souls’ happily now stands for an honest effort to make the Episcopal church ‘a church of intellectual freedom.’ It remains for us to strive heartily to make our church ‘a church of the people.’ What first attracted me to this parish, nineteen years ago, was the possibility which its position opened of making it a meeting point for ‘all sorts and conditions of men.’ That ideal of a strong parish, which should house in its own building a wide mission work, has never been forgotten or forsaken. It has taken many years, under the disadvantages of our position (our unpretending building, etc.) to realize the ‘strong parish,’ and other years to win its intellectual freedom within the Episcopal church—years lengthened unduly by inadequate health for these tasks. In the associated service of Dr. Hughes, I turn now, hopefully, to carry out the unfulfilled part of my early dream.”

“Our works will require about \$6000 this year.” What works? Besides the usual church schools and classes and social endeavors, a free kindergarten with four teachers, a girls’ industrial school, an Iron Cross guild for boys to train them in reverence, temperance and purity, King’s Daughter bands, parish visitors to visit among the poor and sick, two sewing societies to clothe the poorer children in the schools, a free dispensary for women, a Ramabai circle, an Emerson club to study the ethical and religious teachings of the greater poets, a class on social economics for the study of our urgent problems of political economy in their large social aspects,—this class of over seventy members being provided with a regular lecturer; and, not least, the “All Souls’ Summer Home for Children: a village of ten cottages, on Roslyn Harbor, L. I.; including the refectory, the hall, seven dormitory cottages and a laundry; surrounded by nine acres of land, chiefly wooded, with bathing beach, bath houses, etc.; open from June 15th to September 15th, accommodating 100 children; term of stay two weeks. Our new Hall has been finished, and a picturesque building it is, with its low roof, two-storied tower, and huge fireplace. It gives us a big room to gather our large household on rainy days and in the heat of noon, for play.”

If All Souls’ is not yet a Church of the Carpenter’s Son, it is surely a working church and a church of good works. May benediction rest upon the dreamer and his dream!

W. C. G.

CONTRIBUTED AND SELECTED.

THE CHILDREN’S CHURCH.*

FROM THE GERMAN OF PAUL GEROK.

Translated by James Freeman Clarke.

The bells of the churches are ringing—
Papa and mamma have both gone—
And three little children sit singing
Together this still Sunday morn.

While the bells toll away in the steeple,
Though too small to sit still in a pew,
These busy religious small people
Determine to have their church too.

So, as free as the birds, or the breezes
By which their fair ringlets are fanned,
Each rogue sings away as he pleases,
With book upside down in his hand.

*These lines, familiar, doubtless, to many,—either in this version, or that of F. L. Hosmer, first published in these columns, now found in the volume entitled “The Thought of God,”—were recently used as a pulpit reading in two of our churches. We yield to the request to print it from some of those who heard it for the first time and who smiled at the objection that it was already too well known.

Their hymn has no sense in its letter,
Their music no rhythm nor tune;
Our worship, perhaps, may be better—
But *theirs* reaches God quite as soon.

Their angels stand close to the Father;
His heaven is made bright by these flowers;
And the dear God above us would rather
Hear praise from their lips than from ours.

Sing on, little children, your voices
Fill the air with contentment and love;
All nature around you rejoices,
And the birds warble sweetly above.

Sing on, for the proudest orations,
The liturgies sacred and long,
The anthems and worship of nations,
Are poor to your innocent song.

Sing on—our devotion is colder,
Though wisely our prayers may be planned,
For often we, too, who are older,
Hold *our* book the wrong way in our hand.

Sing on—our harmonic inventions
We study with labor and pain;
Yet often our angry contentions
Take the harmony out of our strain.

Sing on—all our struggle and battle,
Our cry, when most deep and sincere—
What are they? A child’s simple prattle,
A breath in the Infinite Ear.

HOME INFIDELITY TOWARD THE SUNDAY-SCHOOL

MRS. A. L. PARKER.

(An abstract.)

The essayist considered that the four educational forces which play the most important part in the development of the child to-day are the home, the school, the church and the state, each one serving a definite purpose in itself, but having at the same time mutual interdependencies, on which the ultimate success of all depends. The social development of the child finds its center in the home; the intellectual development in the school; the state educates him indirectly in the larger relations of man with man; and the church has assumed the responsibility of his moral and religious culture, the unfolding of his inner and higher life. The home, in consequence of its closer relations with the child, and the priority of its influence over him, must form the basis of all other educational forces, and is therefore the most vital in its reciprocal relations. Not only does the home have this advantage of priority, but its potentiality is also a continuous force. No educational activities but are augmented or restricted by the constant stream of influence that flows from it. We need then, if possible, to secure this important assistant to our educational efforts. The most difficult thing to meet, harder than an open revolt, is the slow insidious poison of utter indifference. This paralytic condition is largely the attitude of the home toward the Sunday-school at the present time. It exhausts the vital forces of the school and leaves them more and more liable to become mere forms of routine or ritualism. The children are sent for minor reasons, such as social relations gained, the pleasure of being prettily dressed, and of going with other children, or for the library books to be read, instead of for the religious education that is the purpose of the school. All these minor aims have their proper part in social development, but must be kept aside if we would lift the Sunday-school to that high plane of spiritual development, and maintain it there, which is the aim of the ideal school.

Some of the difficulties in maintaining a high standard of work were named as follows: close personal relations between teacher and scholar are essential to a live school, but when that relation is carried too far, and results in insubordination when re-classing is needed, then it becomes detrimental to the educational interests of the school; children are often allowed to attend two or three different Sunday-schools at a time; the apathetic listlessness, and unresponsiveness that settles over the face of the child as soon as the lesson is announced; the often unsuccessful efforts to keep the young men and women of our congregations, in the Sunday-school.

How does the attitude of the home to the secular school compare with that toward the Sunday-school? Here the relations are also reciprocal, with a similar priority and persistence of home influence. But here we find existing greater harmony of purpose. These are considered of vital importance to the well being of the child, and their requirements command and receive the respect and support of the home.

That there could not be the same vital relation between the home and the Sunday-school, that exists between the home and the secular school we should be slow to admit, if indeed, we admit it at all.

Why then is it so hard to bring about? Is the greater fault in the home or the school? Have we fallen on evil times, and are spiritual things of less moment in our homes than we are wont to think? On the contrary, paradoxical and rashly optimistic as it may seem, this state of things appears to be the result of the higher spirituality of the age; an age which is no longer satisfied with symbols, and growing more and more indifferent to systems and formulas; that finds its spiritual and moral lessons everywhere in the broad universe of God, and demands that the teaching of these, its highest truths, shall have a careful attention equal, in proportion, to that given in secular schools. Not that this is as yet clearly formulated. There must be the chaotic drift period before the new world comes. But the growing indifference to worn out systems, to that teaching which is no teaching but only temporizing with new thought, while it may be infidelity to the Sunday-school as it now exists, is in reality fidelity to the broader outlook, the more universal and higher truths that the Sunday-school shall stand for when it is fully aroused to its real opportunities. The Sunday-school is slower to avail itself of every advance in thought than are other educational forces. It gives itself too largely to inculcating a reverence for by-gone systems, and does not hold closely enough to living truths. It is conservative in method, suspicious of change, and too unmindful of the laws which govern mental growth.

These are some of the reasons for the half-hearted support given to the school by the home, and it should be repeated that this is not from an indifference to the welfare of the children, nor a less regard for the deep spiritual things of life in the home; rather, because these things are held at a higher estimate, though differently expressed. If our Sunday-schools would live with that life that manifests itself in growth, they must make themselves vitally essential to the processes of life.

The essayist closed with an earnest appeal to the homes to unite with the schools in bringing about this high standard of spiritual culture in our Sunday-school work.

"THE present doctrine is that the workman's interests are linked to those of other workmen, and the employer's interests to those of other employers. Eventually it will be seen that industrial divisions should be perpendicular, not horizontal. The workman's interests should be bound up with those of his employer, and should be pitted in fair competition against those of other workmen and employers."

—Jevons.

THE STUDY TABLE.

Sparrow, the Tramp. By Lily S. Wesselhoeft. Boston: Roberts Bros. Chicago: S. A. Maxwell & Co. Cloth, price, \$1.25.

This is a most entertaining and wholesome tale or fable for children, in which Sparrow, the Tramp, plays the heroic part of keeping the story moving continually toward a satisfactory conclusion. The three children in it are very cleverly made to play into the humane plans of Sparrow, Wise Polly the parrot, the house and barn cats with their kittens, Major, the horse, and Gray Whisker, the shrewd rat playing the part of the villain. It is a charming tale for children of ten years or younger, awakening a special curiosity because of Louisa M. Alcott's deep interest both in the manuscript and its author. Posy, if not a perfectly natural child is a lovable one, and very sweetly emphasizes the unexpressed moral of the tale.

Prince Vance. By Eleanor Putnam and Arlo Bates. Boston: Roberts Bros. Chicago: S. A. Maxwell & Co. Cloth, price, \$1.50.

This ingenious fairy story relates the adventures of an imperious young prince in his teens, who, though very kind at heart, was unduly inclined to mischief and indolence. The narrative rests upon the young hero's revolt at restraint in the opening chapter, and his determination to punish his tutor for the insistent efforts at instruction. The boy receives from the Blue Wizard a mysterious box, and, in a spirit of mischief, administers the bonbons it contains to his elders with very serious effects, as afterward entertainingly portrayed. The book very well unites the miraculous characteristics of the fairy tale with incidental wholesome hints, all the more effective because couched in pleasant form.

The Book of Christmas: descriptive of the Customs, Ceremonies, Traditions, Superstitions, Fun, Feeling and Festivities of the Christmas season. By Thomas K. Hervey. With illustrations by R. Seymour. Boston: Roberts Bros. Pp. 356. Price, \$2.00.

In this book, with its fine paper and excellent print, and illustrations, many of which are good and all queer, one may learn about Christmas in detail, and its attendant days and festivals. There are 37 illustrations. The chapters number 13. Here you may find set forth the origin of the Christmas festival, many ancient modes of celebration, the decline and extinction of the ancient festival, the feelings that cluster round Christmas, the preparations and good cheer and games of it, Waits and Carols, the Wassail, the Boar's Head, the Customs of St. Thomas Day, St. Stephen's Day, New Year's Day, and Twelfth Day, and the rustic sports of St. Distaff's Day. The binding is very pretty, in delicate white vellum cloth, printed with a picture and design in yellow brown, and lettered in gold.

The Safe Side: A Theistic Refutation of the Divinity of Christ. By Richard M. Mitchell. Chicago: Published by the Author. \$1.50.

The author of this appears as his own publisher and proof-reader: but, excepting the few typographical and grammatical errors for which he apologizes, he has given us a handsomely executed volume of 385 pages, divided into twenty-one chapters, on topics the most of which fall within the range of the general purpose indicated by the title. The first clause of this title has reference to the large class who are unwilling to accept a statement or doctrine solely on the ground or merit of its truth, independently of fancied interests or considerations of supposed advantage. The motto of the author is: "It is safe to know the truth," the intimation being, that, through fear, a large amount of truth in regard to the Christian religion has been suppressed, and remains widely unknown. There have been many defenders of Christianity who have assumed the atti-

tude of apologists for it; but such is not his attitude. He "makes no bones" of the matter in disclosing what he finds delusive in the common and sacred pretensions of orthodox Christianity; nor does he altogether spare what is clung to as liberal Christianity. The topics of the several chapters are rather unevenly treated, both as to clearness and conclusiveness, the style in some being easy, in others labored and metaphysical. A few of his explanations and theories will, no doubt, be thought to border on the fantastical, as for instance, in relation to the false or apparent crucifixion of Jesus, and the causes which led to it. Seemingly, at least, his estimate of Jesus makes him a rude fanatic, followed by a crude, credulous class, who not unjustly incurred the hostility which demanded his crucifixion. Of course, from the orthodox stand-point the book will be viewed with contempt, as weak altogether. From the liberal stand-point there will come this qualified praise from many,—that it is so good they would be glad to have found it better. It is, in fact, one of those unsatisfactory books we feel at times inclined to lay aside unfinished, but which nevertheless contains much that is worthy to claim and hold our attention. Popularity can hardly be predicted for it; yet, could the work be reproduced in its essential substance, with its preface, its first chapter, and perhaps one or two others omitted, it might prove a welcome, useful contribution to the liberal criticism which tends to dispel the superstition that passes for religion, and the credulity that stands for faith. It contains too much good to be rejected; at the same time, so much that is crude, indirectly relevant, and needlessly iconoclastic, as to render it doubtful whether the labor of the author will reap the reward he is manifestly capable of deserving.

J. F.

Dissolving Views in the History of Judaism. By Rabbi Solomon Schindler. Boston: Lee and Shepard.

Not a very learned book, but a book of unusual learning, hinting in a series of twenty-five short sketches a story unknown to most of us, namely, the story of the evolution of the Jewish faith from the time of Moses clear through to the time of Rabbi Wise of Cincinnati, the leader of "reformed Judaism" in America. The author is the "reform" Rabbi of Boston. His method is to project some character biographically from the background of a century, and thus incarnate successive phases of Jewish history in as many lives. And his motive is to show that Judaism, instead of being a fixed, cast-iron system, has changed its firm and even important underlying ideas from age to age in accordance with the spirit of the time, and that therefore the "reform" Jew of to-day in urging innovations is doing nothing more than his ancestors have done. Doctor Schindler certainly has proved his point if it can be, or needs to be, established by that "therefore." The story is a romantic one, leading us from Palestine to Bagdat, thence to Spain, thence to Turkey, thence to Holland, Germany, England, America. The wandering Jew! The sketches are too short to be satisfactory, but the reader enters here a little gallery of Jewish faces hard to find clustered elsewhere so conveniently; for instance, he sees Anan ben David, who in the eighth century led the Karaite reaction from the Talmud to the Bible, making a Puritanism more rigid than the very Talmudists; Halevi, the Spanish poet and mystic of crusading times, and Moses Maimonides, the mediæval rationalizer of Judaism, codifier of the Talmud, and great creed-maker also; Joseph Karo, who, in our Renaissance era, wrote the book which dragged Judaism down into the dark depths of the Cabalah; Manasse ben Israel, whose hobby it was to get Cromwell to re-admit the Jews to England, because the Messiah could not return to earth until the Jews were in all corners of the earth,—England being the only corner unprovided with them then; Spinoza, greatest of all the mod-

ern Jews, and their banned arch-heretic; and Moses Mendelssohn, the saint and the philosopher, whose spiritual portrait Lessing draws for us in his "Nathan the Wise";—and so on to Geiger, Montefiore, and Isaac Wise of our own day.

Two or three opinions, as notes by the way, are worth setting down here, being uttered by a Rabbi: "Shakespeare had never seen a Jew, nor was he ever acquainted with their customs and ways of thinking; and his Shylock is as far from being a true representation of a Jew as is the picture of a sea-serpent on the sign-board of a travelling showman, from the original, which neither the painter nor anybody else has ever seen."—"Dickens seemed to have no knowledge whatsoever of the true life of the average Jew."—"The deliverer came, but not from the East. He did not place them at the head of other nations, as they thought he would; he brought them simply *equality*. The bold word was spoken in America, and the man who gave utterance to the magic formula, Thomas Jefferson, was in fact the Messiah, was in fact the man who brought to the Jews what they needed most,—*equality*."

W. C. G.

THE UNITY CLUB.

The Unity Club of Minneapolis proposes "to include in its scope all the work of the Unitarian society which is not directly connected with the Sunday service and financial support of the church." An elaborated programme is published for this year. Thirteen study evenings are given to the United States, with social, dramatic and lecture evenings interspersed. On February the 22d, there is to be an unique feature in the way of a "costume social, illustrative of continental manners and customs." The programme is worth sending for. L. R. Berrier, Secretary, 109 Island avenue, Minneapolis, Minn.

The Religio-Scientific Association of the Unitarian church of Iowa City meets Sunday nights, and the year's programme consists of ten Bible stories, ten great scenes from great authors, ten language studies, six Ralph Waldo Emerson studies. The programme carries a stirring quotation from Theodore Parker.

Unity Club work has begun in Sioux City, Iowa, with a large attendance. The following outline of study for Emerson and Shakespeare sections has just been received from Miss Safford:

EMERSON SECTION—TEN EVENINGS.

I. Introductory.

One Evening.

1. Emerson in the Fable for Critics.
2. Emerson and his place in literature.
3. Emerson's personality and habits.
4. Poem—"Musketaquid."

II. The Transcendentalist.

Two Evenings.

1. Poem—"The Apology."
2. Paper—Brook Farm and the Transcendentalists.
3. Readings from essay on Transcendentalist.
4. Discussion—The Influence of Idealism.
5. Poem—"The Rhodora."

III.

1. Poem—"Brahma."
2. Paper—Margaret Fuller.
3. Reading from essay on Transcendentalist.
4. Review and discussion of the essay.
5. Poem—Selection from "Woodnotes," page 49.

IV. The American Scholar.

Two Evenings.

1. Poem—Selection from "Woodnotes," page 53.
2. Paper—Emerson and his Aunt.
3. Reading from the essay—"American Scholar."
4. Discussion—Have we an American Literature?
5. Poem—Selection from "Woodnotes," page 55.

V.

1. Poem—"Blight."
2. Paper. The Yesterday Club.
3. Reading from the essay.
4. Discussion—Is the genius of our institutions favorable to growth in literature and art?
5. Poem—"Days."

VI. Self-Reliance.

Three Evenings.

1. Poem. "Heroism."
2. Paper. The Ethics of Emerson.
3. Reading from the essay.
4. *Lincoln*—"Lowell's Commemoration Ode."

VII.

1. Poem—Selection from "Woodnotes."
2. Paper—Emerson's Home Life.
3. Reading from the essay.
4. Poem—"Fable."

VIII.

1. Poem—"Good-Bye."
2. Emerson and Carlyle.
3. Reading from the essay.
4. Poem—"Concord Hymn."

IX. Napoleon.

Two Evenings.

1. Poem—"Fall."
2. Paper—Emerson the Poet.
3. Reading from the essay.
4. Poem—"Politics."

X.

1. Poem—"Destiny."
2. Emerson the Lecturer.
3. Reading from the essay.
4. Poem—"Hamatreya and Earth Song."

Members respond to the roll call at each meeting by quotations from Emerson's writings.

SHAKESPEARE SECTION—KING LEAR.

Nine Evenings.

PAPERS.

1. Introduction to the Play.
2. England and its Kings before the Norman Conquest.
3. Cordelia and her sisters.
4. The Three Glosters—Their Interrelations and Relations to the Play.
5. A Study of the Character of Kent. Uses of tact and courtesy.
6. Shakespeare's Fools.
7. The Character of Lear and the Lesson of his Life.
8. Comparison of the plays of King Lear and Hamlet.
9. An evening with Ignatius Donnelly. Was it the Lawyer or Player.

MIDSUMMER NIGHT'S DREAM.

Five Evenings.

PAPERS.

1. Introduction to the play.
 2. Ancient Athens and its surroundings.
 3. The Lovers and the Magic Charm.
 4. Puck and the Fairies—their part in the play.
 5. The Rude Mechanics and the Private Theatricals.
- Parts of the text are read each evening and the reading of the papers is followed by discussion of the same.

THE HOME.

SUNDAY-SCHOOL HINTS.

"The essence of childhood is dependence and plasticity."

"The family life is the molecule of society."

"The Froebel thought is common sense applied to every-day life."

"Work is man's highest achievement. He is the creating animal."

"True religion would say, not 'I am as good as you,' but you are as good as I."

The hardest way is the easiest way of doing a good thing.

Are not the grandmother and the grandchild interested in the same problems?

A good teacher can handle forty pupils in a suitable room better than a poor one can four.

Indifferent parents, careless children and prosy Sunday-schools need an application of the mind-cure.

Why not have your classes see you at home sometimes? Are they not your friends as well as your pupils?

Is it hospitality to invite more children when you have not enough teachers for those who already come?

Lead the children away from the fear element in religion. That ever makes for superstition.

Get the children to talk enough to show that their minds are working, then let the teacher talk. She generally knows the most.

May not the Sunday night work be made to reinforce the Sunday-school? Under some conditions is it not the time for teachers' meeting?

Don't forget that life continues its tuition. Leave your Sunday-school instruction unfinished, not only open toward the top, but open toward the future.

If you presume to teach, ought you not to know the parents of your pupil? Do not your social obligations demand that you call upon them sometimes.

It is the reiteration of trifles only that is tiresome. The great central things grow by reiteration. So the Sunday school had better teach a few things many times, than many things one time.

Old methods are largely gone, new methods not yet come. We are beginning to touch fundamental things. Germinal thoughts are in our minds and hearts. This is our encouragement.

No emphasis of the instruction end of the Sunday-school should overlay the truth that the worship end is the most formative part. Teach the children to sing their faith, and you have less need of teaching it to them. What they feel needs not be explained.

A correspondent from the eastward writes, "So much truth is given in a lifeless way that it makes little impression. What we need is to have teachers who understand talking to people, not at them nor over them."

What to do with poor teaching material. Have good teachers' meetings and you'll make good material out of it.

If you want to grow towards co-operation in club or Sunday-school, exchange programmes, salute each other through the mail. The secretary of an Unity Club should attend to the cordialities and hospitalities due to sister clubs.

Uncle Samuel is a willing errand boy. He will carry a message from any minister to any parishioner for two cents. A Sunday-school teacher can communicate with an absent pupil for a cent. With the many contrivances for multiplying the written word, hektographs, cyclostyles, etc., this means of parish communication is not sufficiently utilized.

We have plenty of time to attend to primal interests. We are only too busy to attend to secondary things. Some men have time enough to go to base ball, horse races, and the club, but no time to know what their children are being taught in the Sunday-school. Some women have time for Browning, Dante and Goethe classes; for clubs, parties and conventional calls, but can't take a class in Sunday-school because they've no time for teachers' meeting. Isn't it about time that men and women who believe in the church should give it their best energies, rather than what is left?

A SPARTAN MAIDEN.

Could you have looked into the plain room where Gorgo was sitting, you would hardly have thought she was a princess, or that the stern-looking man near her, in the simple, almost poor, dress, was a king. But they were Spartans, and the Spartans held rigid views as to all modes of life. Any display, or indulgence in luxury, was looked upon as debasing. The stern virtues, such as courage, self-sacrifice, endurance, they looked upon as most fitting to men, and especially to Spartans. Anything that tended to make them less hardy and brave, they taught should be shunned.

Those in the highest ranks lived as simply as those in the lowest. They ate the plainest food, and that frugally. Their money was iron. Scarcely anything could tempt the most honorable among them to touch the gold and silver of other nations, unless it was to bestow it upon the shrines of the gods. The very children were taught moderation and self-denial, and that the greatest glory of Sparta was for her sons to be distinguished in war, to be devoted even to death.

We can well believe that Gorgo, then, although the daughter of a king, was contented in her simple surroundings, and that when her father entertained his friends or noted strangers, and the affairs of Sparta were talked of, she was often an interested listener.

But what is the matter with Gorgo to-day? She is not quite old enough to have given up her playthings, and they lie all about her, yet she is careless of them, and seems lost in anxious thought. Her eyes are fixed upon her father, who, also, looks harassed.

The fact is, the day before, King Cleomenes had received Aristagoras, governor of the great city of Miletus across the sea in Asia Minor, and Aristagoras had made a proposal, which, although the king had refused it, was now in his mind, tempting him. It was that the Spartans should join in an attempt to conquer the Persians, and win some of their territories, and especially their rich treasures at the capital, Luza. Aristagoras had set forth in glowing light how splendid would be such a conquest, and what honor it would reflect upon the Spartans. He had brought with him a map of the world—such as the world was then supposed to be—upon a large brass plate. As even kings at that time—several hundred years before Christ—knew little of geography, Aristagoras explained how they would

advance upon Luza; and he traced the course upon the brass map.

King Cleomenes was certainly ambitious. Not so much, of course, for the riches to be won from Persia, as for the strength to be added to his country through increase of her territories, and the opportunity for the Spartans to show to foreign nations their unrivaled heroism.

Aristagoras enlarged upon their certainty of success. Histiaeus, the favorite of the Persian king, had turned traitor, and would add his influence, and the troops he could raise, to their forces. He was still at the magnificent Persian court, but he had sent word of his intended desertion in a sure but remarkable manner. A short time before Aristagoras set out for Greece, a slave had arrived from Histiaeus with directions for his head to be shaved. When this was done, there was found branded upon it the message from his master for Aristagoras to incite the people of Miletus to revolt, as then Histiaeus would be instantly dispatched there to quell it. But when he was safe at Miletus, he would take side with the insurgents.

Cleomenes was almost persuaded. But how great was the distance to Persia? He was told that it would take three months for the troops to reach Luza. At this he declared the expedition unreasonable, and he bade Aristagoras urge the matter no longer, but at once to depart.

But to-day, as he reflected upon it, his mind wavered. Might he not be casting away a great opportunity for Sparta? What laurels might not the soldiers win? And then the treasures! Alas! Cleomenes the Spartan was being tempted by thoughts of these.

Gorgo, who loved her father dearly, understood his mood and was deeply grieved. The thought of war had no terror to the courageous Spartan maid, only as it was an unjust war; while the thought of her father doing violence to his conscience filled her with dread.

King Cleomenes was in the right mood to be differently influenced should Aristagoras come again; and he did come. He was not prepared easily to give up the brave Spartans as his allies. He came in the dress of a humble suppliant, bearing an olive branch in his hand.

He was at once admitted. King Cleomenes listened eagerly now. The wily Aristagoras proposed a large tribute, he actually poured out a heap of glittering gold and silver. The king was overcome. Perhaps he had never seen so much of this money before. How different it was from their iron coin! We do not like to think that the Spartan was caring for the money for himself. Yet he was weakly yielding, going to consent to undertake what would be a most uncertain thing for Sparta.

It was here that his beloved daughter came to his assistance. As was said, she feared not the war, but that her father might not do right. She sprang to his side crying, "Do not consent, Father! do not! Great harm will come of it!"

The truth she spoke recalled King Cleomenes to himself. He pushed away the coin, and, more sternly than before, ordered Aristagoras away, and bade him never appear in Sparta again.

Aristagoras knew that this was final. He started at once for Athens, and was able to induce the Athenians to join him. But their expedition was fatally disastrous. They were defeated by the Persians with great loss, and King Cleomenes had more cause than ever to be grateful to Gorgo for her brave remonstrance. Not only had she saved her father's conscience from wrong, but her country from loss and disgrace.

Years afterwards Gorgo became the wife of Leonidas, whose name has come down to us as the most heroic of Spartans. It was he who, with his handful of men, held out against the Persians at the immortal pass of Thermopylae.

ABBY M. GANNETT.

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NOTES FROM THE FIELD.

In Temporary Retirement.—A brave word comes to us from Miss Mary A. Safford, minister of the Unitarian church in Sioux City, Iowa. She is still at Arlington, Mass., in the care of her physician, where she has been resting now for several months. Her solicitude turns first to her beloved parish. She says: "It is comforting to hear from Sioux City that the Lend-a-Hand Club, Unity Club, Sunday-school and other church activities are not languishing, and that the new church is to be much prettier than we thought it would be. I send an item from the Sioux City *Exchange* showing that provision is being made for another church in the future." The following is the item: "Arrangements have been made for lots for a Unitarian church at Morning Side. The building of this church lies in the future, as nothing will be done until the handsome new one, corner of Tenth and Douglas, has been completed and occupied." Morning Side is a fine suburban addition to Sioux City, and the friend to whom we are indebted for this thoughtful provision for "another church in the future," is Major Cheney, whose enterprise and energy know no bounds. Miss Safford further sends greeting to her friends and fellow-workers in the West, and, as a director of the Western Conference, asks to be informed of the situation, the outlook, the needs of the conference, and gives assurance of her faith in it and her desire to further its interests. We shall welcome the day that restores to our active ranks this large-hearted, clear-headed woman, whose work at Sioux City bespeaks her wisdom, her ability and consecration.

Boston.—A new Christmas service, most admirably arranged, is issued by Rev. Henry G. Spaulding, and sold at the Sunday-school room at five cents per copy.

—At the Unitarian rooms are sold four different photographs of Doctor J. F. Clarke.

—Recently Rev. Alfred K. Glover presided over the Monday club, and Rev. I. F. Porter gave his opinion on causes of the slow growth of Unitarian churches. Some ministers who have lately traveled in the western states and read the latest reports from California did not consider the growth so slow as averred in the essay. A new society, the Church of the Good Samaritan, is starting on our Back Bay. Its location in a hall on a corner lot is favorable for its future growth, though only a small local population can

at present be drawn from. Our prominent ministers are preaching in turn there.

—Arrangements are made for a very promising series of four Sunday evening sermons by Unitarian preachers in the Globe Theater, to begin November 18. The Suffolk Conference and the Channing Club join in the management.

—Rev. Charles G. Ames, of Philadelphia, filled last Sunday the pulpit of Rev. J. F. Clarke. A large audience listened to his sermon. He met the parishioners on Tuesday evening at a social gathering in the vestry. He finds it hard to determine whether he will continue with his Philadelphia parish or come to Boston.

—Channing Hall was well filled on Saturday afternoon while Rev. Brooke Herford told of the rise and growth of Unitarianism in England.

—The National Bureau of Unity Clubs held a conference in the American Unitarian Association building last Monday. Not a large audience gathered, but much enthusiasm prevailed. Rev. A. J. Rich took the chair at the morning session, and Doctor Hale in the afternoon. The forenoon was given to reports of progress and methods by delegates from Unity Clubs. Miss E. E. Gordon, of Sioux City, well represented the West, and encouraged the Bureau with the relation of her experiences in Humboldt and Sioux City. Reports from Fall River, East Boston, Westford, Westboro, Peterboro, Manchester and Concord, N.H., filled all the hours till the noon recess. In the afternoon Doctor Hale told of the assurance which the past year's experience gives us that the Unity Club contributes power in intellect, morals and charities to any church which cultivates any of the usual Unity club work. Publishing plans of study and methods of work, holding instruction-conferences, exchanging schedules of exercises, facilitating lecturing tours, together with a feeling of union in work, make up the value of the National Bureau. Some committees were appointed to report at the annual meeting in next May on suggested plans of improvement in the organization.

Jackson, Mich.—Rev. C. F. Elliott, of Jackson, has been absent in Colorado for several weeks. The Western Secretary, John R. Effinger, has been called to supply for him in his absence. The Sunday-school of the parish is active, and "The Saturday Night Club" is vigorously pursuing its work of "Social Studies in America." One interesting feature of the club work of last year was the writing of a serial story by different members of the club, which story is soon to see the light in book-form. It is to be sold by the ladies for the benefit of the church building fund, and we bespeak for it beforehand the sympathetic attention of all club workers.

Alton, Ill.—The Western Secretary was in Alton last Sunday, November 11. A sympathetic congregation greeted him, and an informal reception of friends was held in the afternoon at the residence of Hon. Mr. Sparks, a sterling member of the parish who has just been elected to the State legislature. The church is in a healthy condition, and is looking for the right man to come and lead it on to better things. It was a pleasant incident of the day to be shown through the new and attractive home of our fellow-worker, Judson Fisher, built by his "boys," while he has been about his master's business at Sheffield. We congratulate the minister who has a pair of such "boys."

Cincinnati, Ohio.—Mr. Fisher went from the St. Louis Institute and preached at Unity church, Cincinnati, Sunday, October 27. Mr. Learned spoke there November 4, and Mr. Gannett preached there November 11. Sixty-five children are enrolled in the

Sunday-school, and interest increases every week.

THE PACIFIC COAST CONFERENCE.

The fifth annual session of the Pacific Coast Conference of Unitarian and other Christian Churches is announced at San Diego, Cal., December 11, 12 and 13. The invitation to its sessions is addressed "To all Believers in an Enlightened and Liberal Religion, based on the modern conception of the Universe and Man's Spiritual Relations therewith." It will be the occasion of the dedication of a recently completed church of the San Diego society, Rev. B. F. McDaniel, pastor.

Rev. Horatio Stebbins, D.D., of San Francisco will preach the annual Conference and Dedictory Sermon. Hon. Horace Davis will preside, and among the speakers and essayists will be the following:

Rev. E. M. Wheelock, of Spokane Falls, W. T.; topic, "The Organic March of Man." Rev. Thos. L. Eliot, of Portland, Oregon; topic, "Democracy in Church Life."

Chas. A. Murdock, of San Francisco; topic, "Child Saving."

John Vance Cheney, of San Francisco; topic, "Matthew Arnold."

Rev. C. P. Massey, of Sacramento; topic, "The Old Symbols and the New Faith."

Rev. N. A. Haskell, of San Jose.

Rev. Chas. W. Wendte, of Oakland; topic, "A Unitarian Estimate of Robert G. Ingersoll."

Rev. P. S. Thacher, of Santa Barbara; topic, "The Work of the Liberal Christian Church."

Rev. Eli Fay, D.D., of Los Angeles; topic, "Emotion in Religion."

Rev. Oscar Clute, of Pomona; topic, "Some Fundamental Fallacies of Materialism."

DELEGATES.

"The object of the Conference is to cherish that broad ground of fellowship and communion which does not prescribe forms of intellectual assent, but unites Christians in the great common objects of human interest, welfare and service, and applies liberal Christian principles to individual and social life. The presence and co-operation of those who are interested in this object is earnestly desired."

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, November 18, services at 11 A. M. Study Section of the Fraternity, November 16; subject, English Castles.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, November 18, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, November 18, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, November 18, services at 11 A. M.; Sermon by Rev. George W. Cooke of Dedham, Mass. Monday, November 19, Unity Club, Emerson section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Ganett, minister. Sunday, November 18, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Third Lecture by Rabbi Hirsch, November 22, 8 P. M., Art Institute Building, entrance on Van Buren street.

A Dangerous Tendency.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis, or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

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BOOKS RECEIVED.

The Leaven at Work. By J. W. Hanson, D.D. Boston: Universalist Publishing House. Cloth, pp. 177.
Rachel Armstrong, or Love and Theology. By Celia Parker Woolley. Boston: Ticknor & Co. Paper, pp. 439. Price.....50c.
"A Friend Stands at the Door." A Psalm for New Year's Eve. By Dinah Maria Mulock. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Price.....\$1.00
A Christmas Carol. By Dinah Maria Mulock. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Price.....\$1.00



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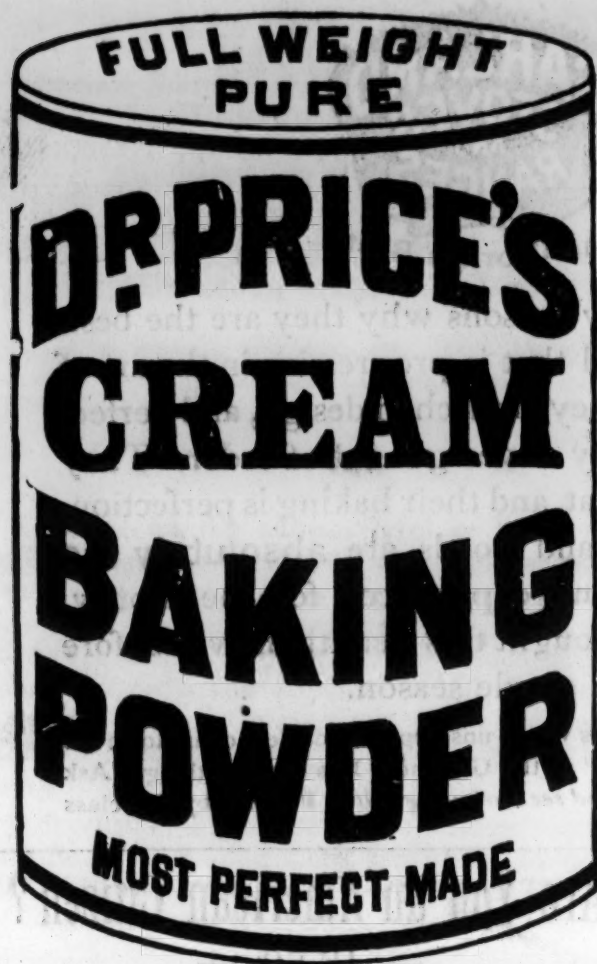
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